LOVE TO ENEMIES

EXPLAINED AND RECOMMENDED,

IN

A DISCOURSE,

DELIVERED TO THE

TWO SOCIETIES

OF THE

Old and New Meetings, in Birmingham,

LATELY BURNT DOWN;

AND

Now aſſembling together at Carr's-lane Meeting-houſe,

AUGUST 7, 1791.

BY RADCLIFFE SCHOLEFIELD.

Tantæne animis cæleſtibus iræ.

The fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance.

Galatians v. 22, 23.

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THE PREFACE.

THE requeſt of valuable friends might be conſidered as a ſufficient apology for the publication of the following Diſcourſe. The Author is, however, too well acquainted with the partiality of friendſhip, and the peculiar ſituation of his hearers, not to know, that it was received with a degree of candour and indulgence, to which, otherwiſe, it had no claim. But when the requeſt was ſo various and often repeated, he was inclined to hope it proceeded from a deſire that, by a peruſal of it, they might farther ſtrengthen and confirm in their own minds, thoſe ſentiments of benevolence *and* forgiveneſs *of* injuries, *which it recommends. Reputation as a writer is of ſmall importance, compared with uſefulneſs; and with this pleaſing expectation, he now complies with the wiſhes of his friends (as a proof of his own affection and friendſhip) and preſents it with all thoſe imperfections attending a diſcourſe haſtily drawn up, and never*

intended to meet the public eye. Should it fall into the hands of any of the enemies to the Diſſenters (for enemies undoubtedly they have) it may lead them, through the divine bleſſing, to the moſt ſerious reflexions upon the atrociouſneſs of their late conduct.

If ſuch are the directions of Chriſt, *in reſpect to enemies, how much more ought they to feel their own departure from the benevolent ſpirit of chriſtianity, in the violence and animoſity exerciſed againſt thoſe from whom they have never received any real injury. Severe, indeed, muſt be their reflexions, if ever they are brought to take a ſerious and impartial review of the evils and calamities they have occaſioned.—How black is the liſt which recollection places before them!*

They have burnt down, with unprovoked rage and fury, two of the largeſt and moſt reſpectable places of worſhip, amongſt the Diſſenters, in this kingdom;—they have levelled with the ground, or ravaged, the houſes of as valuable, peaceful citizens, as this country can boaſt;—they have deſtroyed the habitation, and baniſhed (for the preſent) from his friends and family, a Man, who, for temper, abilities, and real worth, is an ornament *to human nature;*

who

who has been admired and diſtinguiſhed by every friend to literature, and whom foreign nations would eſteem it an honour *to have enrolled among them.— In fine, they have ſtained the future annals of our country with inſtances of rapine, injuſtice, and violence, to which its previous hiſtory, for centuries paſt, can ſcarce afford a parallel!*

The Author, at the time, was at a diſtance from home, and only learnt, in general, that it was the act of an undiſtinguiſhed mob:—but great was his ſurprize, and equal his indignation, to find on his return, not like St. Paul when walking through the ſtreets of Athens, an inſcription to an unknown God; *but an appeal to* two *ſources of Authority, which ought to have been treated with higher reſpect, either as a willing or forced vindication of their conduct— CHURCH and KING appeared wrote upon every houſe; and the* actors *in the ſcene claimed the honour of being their moſt* ſteady *and* zealous defenders.

His Majeſty has, with a zeal and ſpeed ſuited to a parental care, *ſhown his marked diſapprobation of* ſuch defenders, *by ſending immediate relief, and publiſhing his royal proclamation. Numbers, likewiſe, of the*

the eſtabliſhed Church, have, as individuals, acted a moſt friendly *and* benevolent *part; but general reflexions or charges, upon large and public bodies of men, require as public and extenſive a refutal.*

Truly concerned for the honour of a Church, with whoſe officiating Clergy he held the moſt intimate and friendly intercourſe, for the firſt ſeventeen years of his own public miniſtry; a Church, from particular members of which he has received many proofs and inſtances of marked and diſtinguiſhed reſpect and kindneſs; the Author has waited, with a friendly impatience, to ſee a public Meeting of its Clergy and Laity called, and as public a diſavowal and abhorrence of the late riotous meaſures (oſtenſibly exerted in their ſupport) expreſſed. Hitherto he has waited in vain;—but was he allowed to argue the caſe with them, and was even a member of their own body, he ſhould ſay, that till this is done, in the moſt open and unreſerved manner, a laſting ſtain will remain upon the body at large. Every thinking mind will ſoon diſcover, that if the Church ſtands in need of ſuch defenders—it is weak; *if the Church approves, or even does not, in the moſt explicit terms, condemn them —it is* wicked.

Had

Had any of the Churches of the Eſtabliſhment been burnt by accident, or through age required being pulled down and rebuilt, the Diſſenters (if neceſſary) would, even before this time, have furniſhed them with every accommodation in their power. And ſhall not one expreſſion of condolance and ſympathy come from a body, under whoſe apparent auſpices, at leaſt, the whole of this* horrid buſineſs *has been tranſacted!*

He would farther venture to forewarn them, without any gift of prophecy, that except a meaſure of this kind is adopted, many of the wiſer, more-moderate, and thinking part of the Church, will be inclined for ever to leave its communion. Perſecution, in the darkeſt ages of the Church, wore always an unfriendly aſpect to its intereſt; but the very idea of it (with the light which has now diffuſed itſelf through Europe) will ſtrike many individuals with horror.

* At Banbury (while the Church is rebuilding) the Diſſenters have offered the uſe of their Meeting to the Members of the Eſtabliſhment; it has been accepted, and the Author is informed they attend public ſervice in it at this day.

A SERMON.

A SERMON.

MATTHEW v. 44.

BUT I SAY UNTO YOU, LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM WHICH DESPITEFULLY USE YOU, AND PERSECUTE YOU.

IF we judge from obſervation, and probably experience, the difficulty of attaining the temper here recommended, is equal to its excellence and importance.

We ſee, in the cleareſt light, how we ought to love a *friend*, and the love of God will lead to a general love of one another; but in thoſe caſes where our angry paſſions are excited, where we have reaſon to conclude that any perſon is our profeſſed *enemy*, and even for much more trivial reaſons, though we ſee and approve the *right*, it is ſeldom

(alas, too ſeldom!) that we act up to, and regulate our conduct by ſuch a conviction.

From hence it becomes more highly uſeful and important, to bring the above precept of our great Lawgiver, often to our remembrance. It may, in ſome meaſure, curb, if it does not abſolutely correct and ſubdue our *angry paſſions*; and ſhould it not lead us to the enjoyment of the ſublime pleaſures of *univerſal benevolence*, it may prevent, at leaſt, the attainment of eaſe and ſatisfaction (if eaſe ever can be obtained from ſuch a temper) in the exerciſe of *hatred*, *malice*, and *revenge*.

It is ever a great point gained in favour of any principle or duty, when our underſtanding allows it to be excellent and right; and no leſs unfavourable to the cauſe of vice, when (though we practiſe) our hearts inwardly *condemn* it. The moſt deplorable of all ſituations, conſidered in a moral and religious light, is, when *reaſon* becomes ſo far blinded, and the *tenets* we profeſs are of ſuch a nature, as to *encourage* and give a *ſanction* to any irregular indulged paſſion and habit.

This

This was the caſe of the Jewiſh nation, and that to a very high degree, at the time when our Lord made his appearance amongſt them. Their morals were not only corrupt, but the very foundations of religion and virtue were ſhaken, by their falſe opinions and tenets—tenets which had been taught and received a ſanction from their learned doctors, and were implicitly admitted by their deluded followers. Of this truth we have abundant confirmation in this chapter, from whence our text is taken, the greateſt part of which is wholly employed in detecting and expoſing them, and laying before us, in the moſt amiable light, the genuine dictates and principles of *humanity* and *virtue*.

Among the reſt, this principle of *love to our enemies*, ſeems in a manner to have been wholly obliterated from their ſyſtem of morals, if not from their minds and hearts; and never could it be more fully deſcribed, expreſsly enjoined, or enforced by ſtronger and more convincing arguments and motives, than what Chriſt has here offered, and laid before us.

It had been ſaid, that we ſhould *love our neighbour*, and *hate our enemy*. It had been ſaid!—*by whom?* Not by the word of God; for there is nothing like ſuch a precept in the whole of the Old Teſtament: but, as the law of Moſes had expreſsly enjoined the warmeſt love of our brother, without particularly deſcribing its extent, they, by the aſſiſtance of corrupt tradition, had confined their ideas of this relation within the moſt narrow limits, and inferred that liberty was granted to hate thoſe, whom, from real or imaginary grounds of offence, they had excluded from it.

But, in oppoſition to all ſuch falſe ſentiments, our Lord obſerves, "I ſay unto "you, love your enemies, bleſs them that "curſe you, do good to them that hate "you, and pray for them which deſpitefully "uſe you, and perſecute you." Think not that even ſuch treatment can excuſe you in the exerciſe of *hatred*, *malice*, and *revenge* againſt him. Remember he is ſtill your brother, and that you are bound from no conſideration whatſoever to *retaliate* the injuries you meet with, or even to imagine that any circumſtance can give a ſanction to the

the *breach* of thoſe laws of *humanity* and *benevolence*, which are of eternal and univerſal obligation.

In diſcourſing from theſe words, we ſhall, in as brief a manner as poſſible,

Firſt, Endeavour to illuſtrate the nature and extent of the precept, in order that we may more largely inſiſt,

Secondly, Upon the arguments and motives which enforce it.

After which we ſhall apply the ſubject to the preſent occaſion.

Firſt, As to the general nature and extent of the precept. By the *love of our enemies*, can ſeldom be meant what we underſtand by the term *complacency*, or *eſteem*. This laſt is neceſſarily founded upon the amiableneſs and excellence of the character itſelf; conſequently, wherever we ſee men *angry*, *revengeful*, and indulging *cauſeleſs hatred* and *animoſity* againſt us, it is equally impoſſible to *admire* ſuch a temper, as to *approve* the paſſions themſelves.

Caſes,

Caſes, indeed, may be ſuppoſed, where though a man (through falſe miſrepreſentations) is violently prejudiced againſt ourſelves, yet the other parts of his character and conduct ſhall be *amiable* and *excellent*; and here we are certainly bound, by the precept, to eſteem and admire what is amiable and excellent in him. The *love* recommended in our text, enjoins our never denying to an enemy his juſt praiſe; reſentment, then, blinds our eyes, and we become criminal when we refuſe to acknowledge his *good* qualities, or we attribute to him thoſe *bad* ones from which he is wholly free.

Nevertheleſs, it evidently appears, that the *love* here recommended, is of that nature which we deſcribe by the term *benevolence*, or *good-will*; which conſiſts in a regard to the perſons, as diſtinct from the characters of mankind, and which feels and is concerned for their happineſs and intereſt, as beings partaking of the ſame common nature with ourſelves.

Hence, likewiſe, does it appear diſtinguiſhed from what we underſtand by *friendſhip*, and that *mutual affection*, which ſubſiſts between

between perſons of the ſame temper, and who have one common intereſt in view. It is impoſſible we ſhould love a *real friend* and a *profeſſed enemy* after the ſame manner, and to as high a degree; this would be contrary to the very frame of our nature, and confound every diſtinction of character or relation which can ſubſiſt betwixt mankind. Our love can never, in reaſon, be ſuppoſed to extend ſo far as that by a participation of ſentiment, maintaining the moſt free and unreſerved converſation, or by any other act of benevolence and regard—we ſhould place ourſelves under the power of thoſe who ſeek to injure and oppreſs us.

Nor, laſtly, does it forbid our oppoſing the unlawful and unrighteous meaſures of an *enemy*, expreſſing a juſt indignation at his conduct, and where the nature of his crime, and the intereſt of the public require it, bringing him to condign puniſhment.

I apprehend our Lord himſelf has given us the beſt comment upon, and explanation of, theſe words; and by cloſely attending to it, we ſhall be at no loſs either in determining

mining their true import and extent, or, through the plea of ignorance, be able to evade the ſtrong obligations we lie under to the obſervance of them.

Love (ſaith Chriſt) *your enemies.* But how, or after what manner?—The following words appear to me not an enforcement of the ſame precept, but an explanation of it; directing us in what caſes, or in what way we are to manifeſt this love.

Bleſs them (ſaith he) *that curſe you.* This has an immediate reference to our words and converſation with them, and is well explained by St. Peter, where he obſerves, "We are not to return railing for railing." It is enjoined upon us not to indulge in angry invectives, or to imitate our enemies in the exerciſe of ſlander, or wrathful imprecations; but, on the contrary, to keep a ſtrict guard over our tongues, to endeavour by a mild anſwer to turn away wrath, and in return for their evil and bad wiſhes againſt us, expreſs our concern and deſires for their intereſt and happineſs.

Do good to them that hate you. This relates to our external actions and behaviour, and is well illuſtrated by St. Paul, when he obſerves, " Dearly beloved, avenge not " yourſelves, but rather give place unto " wrath: if thine enemy hunger, feed him; " or if he thirſt, give him drink"—i. e. be found in the exerciſe of every office of *humanity* to him. Let not his being thy *enemy* make thee forget that he is a *man.* Take no advantage of thy ſituation, and his future diſtreſs, either to rejoice in, or add to it, but embrace every opportunity of doing him good.

Pray for them which deſpitefully uſe you, and perſecute you. This refers to the general temper and diſpoſition of mind, we ought ever to cultivate and maintain; enjoining it upon us (whatever treatment we may experience, or into whatſoever ſtate of diſtreſs we may be thrown by them) to offer up our ſupplications to the Divine Being for their reformation, and recommend their welfare and intereſt to his kind regard. Hence we may ſee how the various parts of this heavenly temper are

branched out; and though the precept may at firſt appear a hard ſaying, and who can bear it? we ſhall find it truly reaſonable and excellent. By only adhering to the account given of it in the New Teſtament, its limits will appear ſtrictly defined; neither recommending any thing which is inconſiſtent with the regard we owe the reſpective characters of mankind, our own perſonal ſafety, nor carried to a greater height than what human nature is capable of attaining, and will redound to our higheſt honour and happineſs—this will appear from thoſe arguments by which we propoſe,

Secondly, To enforce and recommend it. And here allow me,

Firſt, To argue the caſe from the general reaſonableneſs of the temper, as above ſtated, and as it appears to ariſe from, and becomes founded upon the principles of our nature, and the various circumſtances and ſituations of human life.

Arguments of this kind, as they come home to every man's private feelings and experience,

perience, are the moſt likely to influence and affect us, and prepare the way for introducing with advantage thoſe external motives, by which the duty is further confirmed and enforced.—Let me, then aſk, what is there upon the oppoſite ſide of the queſtion, which we could propoſe to gain? or, rather, which would not in an immediate, or more remote manner, tend to our own uneaſineſs, the general diſadvantage of mankind, and bring along with it the moſt ſevere puniſhment?

Did chriſtianity forbid us to vindicate our *characters*, when injuriouſly aſperſed; to defend our *property*, when unrighteouſly invaded; did it forbid us to exerciſe caution and watchfulneſs againſt the *wiles of men*; exhort us to eſteem their characters, however inimical and bad; or to entertain the ſame friendly communion with them as our neareſt and beſt friends;—we might then complain that the duty was *impracticable* and *abſurd*. But if theſe caſes are excepted, what is there in the command itſelf, which is not immediately conducive to our higheſt intereſt and happineſs?

We are commanded to *love our enemies*; and in this is included the putting the moſt favourable conſtruction upon their actions, ſpeaking the beſt of them their characters will admit, expreſſing ourſelves well-wiſhers to their intereſt, affording them relief when their diſtreſſes ſtand in need of it, forgiving and paſſing by their ill-treatment, without a deſire of revenge; when penitent, to admit them to our regard and favour, and ever to pray that God will turn their hearts, and render them truly good and happy! I ſay, this is the view which *chriſtianity* gives us of the preſent duty—and upon every principle of reaſon, honour, or real happineſs and advantage, it appears worthy of our higheſt *attention* and *regard*. For let every caſe here mentioned by our Saviour, be taken into conſideration, and as diſtinct from thoſe excepted ones above-mentioned, what is there which does not appear to the higheſt degree ſhameful, as well as criminal, in the *oppoſite* temper and diſpoſition?

An enemy, we will ſuppoſe, has reviled you—would you wiſh to uſe the *ſame language*,

guage, and *revile again?* He aſperſeth your character, and ſo far as you can, you are left at liberty to *clear up* and *defend it*—but beyond this point, would you wiſh to do the *ſame injury to him?* Would you *take away* from another what you ſo much *prize* yourſelf? He has probably done you an irreparable injury, invaded your lawful property, and betrayed the blackeſt ingratitude and unkindneſs, and it is your duty, by all reaſonable means, to maintain your *juſt rights*, and be upon your guard againſt his *hatred* and *malice*—but, ſeparate from theſe ends, would you wiſh him to be miſerable and unhappy? Will *his diſtreſs* contribute any thing to *your relief?* or could you *rejoice* (without expreſſing that temper which you condemn and ſuffer by) in doing the ſame injury *to an enemy*, which you have received *from him?* Nay, farther, he may deſpitefully uſe and perſecute you; haraſſed by his power, and under his abſolute dominion and control, you may be ſuffering the ſevereſt torture, and you may lawfully *wiſh for*, and *attempt* your deliverance—but beyond this, would you deſire to have him in the *ſame ſtate*, that you might inflict the

the *like ſufferings* upon him? Will it conduce to *your eaſe*, or help *your ſituation*, to wiſh for curſes upon him, and imprecate divine wrath and vengeance?—No; while you *deteſt the actions*, reaſon, aſſiſted by experience, and enlightened by chriſtianity, muſt teach you to have *compaſſion on the man*. It will powerfully recommend what our Lord has here expreſsly enjoined, viz. to pray to God that he would turn the hearts of our enemies, and that they might never feel the miſery which we ourſelves have endured.

Beyond theſe bounds, which are marked out by reaſon and revelation, all degree of hatred to our brother, is the *effect of pride*; and all deſire of retaliation the *offspring of malice and revenge*. Let us, therefore, a little conſider what effect theſe paſſions muſt have upon our own peace, and the happineſs of ſociety.

They are, in their own nature, attended with the utmoſt *pain* and *torture* in the breaſt by which they are harboured. We cannot, in fact, wiſh a greater injury to our enemy,

enemy, than we thus entail upon ourſelves; for, if *ungratified*, they never leave the *ſoul at reſt*—and, when *ſatisfied to the full*, there remains nothing as their fruit, but bitter *anxiety* and *remorſe*. With reſpect to their influence upon ſociety, what can be their effect, except to make affairs worſe, and to keep up that perpetual *fire of reſentment*, which a ſoft anſwer, and a more mild behaviour might entirely *extinguiſh?* What ariſeth from a *reciprocal return of injuries*, except the rendering this ſtate a ſcene of endleſs *contention* and *animoſity*, which, if carried to its full extent, muſt neceſſarily *conſume* and *deſtroy it?* On the other hand, what ſerene *peace* and *pleaſure* do we feel, when finding ourſelves *ſuperior* to the trifling *affronts of life*, we can paſs them by with a *noble indifference*, and even meet the worſt without a *deſire of retaliation*, any farther than a regard to our own ſafety, and the welfare of the community requires.

In ſuch a caſe, we poſſeſs that calm tranquility, which is a perpetual feaſt. We experience a noble and delightful *triumph* over

over the *mean* and *ignoble paſſions* of the *mind*, and can look with ſatisfaction and joy, over the extenſive field of pleaſing contemplation, which our own hearts will afford us.

By ſuch natural arguments and views, ariſing immediately from our frame and ſtate, doth the exhortation of our Lord ſtand confirmed; and we proceed to obſerve,

Secondly, That hereby do we imitate the character, and ſhew ourſelves to be the children of God, our heavenly Father.—This is the particular argument employed by Chriſt himſelf, to enforce the preſent duty; and, upon reflexion, with what force and energy muſt it enter into, and influence every breaſt. "That ye may" (ſaith he) "be the children of your Father which "is in heaven; for he maketh his ſun to "riſe upon the evil and the good, and "ſendeth rain upon the juſt and the un-"juſt." His bright example thus ſhines before us, and if there are any remains of a love to him, or value for what appears ſo amiable and excellent, it muſt excite a deſire that we might become like him.

But

But ſeparate from this conſideration, the argument receives the greateſt weight from reflecting upon the relation we bear to him, and the obligations he has laid us under. The man who is averſe to do good to his enemy, and who can never forgive the injuries he has received, muſt certainly believe that his own conduct has been wholly *unexceptionable:* he muſt have no reaſon to tax his own heart with *ingratitude* to his great Creator, or entertain any conſciouſneſs of having *offended* him—for if we conſider ourſelves as deſerving his diſpleaſure, what would be our own caſe, if he was to treat us with the ſame ſeverity as we thus expreſs to each other?

You *cannot*, or at leaſt you find it extremely *difficult*, you ſay, to *love your enemy*. For ſhame!—retract, and baniſh the idea and expreſſion. Conſider how God has loved you, reflect upon his undeſerved mercy and kindneſs, and both a regard to the brightneſs of his example, and your own intereſt, will point out its *reaſonableneſs* and *neceſſity*. The moſt wicked and abandoned of mankind, as Chriſt obſerves, will fre-

 quently

quently return *good* offices for thoſe which they have received; to love thoſe who love us, or to ſalute thoſe who ſalute us, is a degree of juſtice and reſpect of the loweſt kind. With, therefore, ſo bright a pattern before us, a pattern which has been exhibited in beſtowing the moſt undeſerved favours upon us, our higheſt attention and regard ought to be excited, and both as a proof of *gratitude* to him, and the deep ſenſe we entertain of our own *demerit*, engage us to ſhow the ſame compaſſion and mercy to others. We ſhall conclude this head with turning your attention,

Thirdly, To the bright *example* and *pattern* of our Lord and Maſter Jeſus Chriſt.

He who laid down this precept for the direction of his followers, has equally illuſtrated its excellence and value in his own life and conduct. In few ſituations can we well ſuppoſe more frequent opportunities to have occurred, for the exerciſe of the temper here recommended, than what he was called out to ſupport; and how uniformly and invariably it was diſplayed, through the whole

of

of his abode upon earth, the hiſtory of his life and miniſtry will ſufficiently teſtify.—Amongſt the other valuable ends anſwered by his ſtate of ſuffering, this is by no means the *leaſt*, viz. to convince us that he has not recommended an *impracticable duty*; and that the obſervance of it tends equally to the honour and glory of individuals, as to the intereſt and welfare of ſociety. I apprehend, likewiſe, upon a review of his life, his exhibition of the temper here recommended, will appear ſtrictly conformable to, and confirm thoſe views of its nature and limits, which we have attempted to lay before you. For the *truth* of this I muſt refer you to the ſacred writings. Time will not permit me to enlarge, and I proceed to conclude the diſcourſe,

Laſtly, with applying it to the preſent occaſion.

Deeply have we reaſon, my fellow chriſtians and friends, for the honour of humanity, the credit of our holy religion, and the peace and happineſs of ſociety—I ſay, deeply have we reaſon to *lament*, that (agreeable to

the unchecked and unimproved feelings of human nature) we are unhappily called to the exerciſe of a *different ſpirit*.

It is impoſſible that we ſhould hear our principles and characters *falſely accuſed* and *calumniated*, our property and poſſeſſions *unjuſtly attacked*, our places of worſhip *burnt down*, our houſes many of them *pillaged* and *levelled with the ground*, and each one fearing for his *own ſafety*, or that of *his friends*, without feeling ſuch ſenſations as chriſtianity (though it cannot prevent them from ariſing) exhorts us in the ſtrongeſt manner to *ſuppreſs* and *correct*. And in order to this (while we feel) is it not a ſource of conſolation to know that the *whole* has ariſen from *falſe* and *unjuſt* ideas and repreſentations of us? Have we been thought, and ſpoken of, as *diſloyal* and *diſaffected* to his Majeſty's perſon and government—we have the ſatisfaction to know that they *wrongfully* ſpeak this evil of us. Can we not preſent to the world at large (not merely external profeſſions) but the moſt public and authentic documents and proofs of it? Was there one collective body of people

people who exerted themſelves with greater *zeal* and *activity*, in ſupporting what they thought the *juſt rights* of his Majeſty, even againſt the other branches of the legiſlature? Was there one which manifeſted greater *thankfulneſs*, *exultation*, and *joy*, upon his recovery from the *dreadful malady* under which he lately laboured? Nay, I may add, is there one to be found, which, upon every occaſion, has expreſſed a greater regard for the *juſt rights* and *properties* of *mankind*, and concern to ſupport, preſerve, and extend the peace and real welfare of theſe kingdoms?

Wait, then, my friends, the event; however you have ſuffered, in patience poſſeſs your ſouls, and in due time your righteouſneſs will ſpring forth as the day. The cloud which at preſent overſhades you, will be diſperſed, and by an exertion of that temper which chriſtianity recommends, your worſt enemies will *bluſh*, and become *aſhamed of their conduct*; the ignorant and miſled will be awakened to ſee their *folly* and *raſhneſs*, your friends will become more *ſtrongly* and *firmly* attached, and the great Diſpoſer of all events will, in due time, bring the higheſt *good* out of this apparent *evil*.

For

For your own ſakes, and the future peace and intereſt of ſociety at large, you are called upon to enquire after, and, if poſſible, bring to light the *contrivers* and *actors* of ſuch *daring outrages*; but let *juſtice*, not *revenge*, appear to influence and direct your conduct—while you endeavour to detect the *principal inſtigators* and *leaders* in this horrid buſineſs, let it be mixed with *pity* and *compaſſion* to the *deluded multitude*. Perſuaded as they were of the criminality of our views, and heated by fury, heightened by intoxication, it may literally be affirmed of many, *that they knew not what they did*. Time and reflexion will bring them to their ſenſes—they will be aſhamed to have been ſo miſled. Many will mourn in private and undetected, the late irregularity of their conduct, while *compaſſion* will be called upon to drop a tear over the *unhappy victims* which *juſtice* drags from the ſhrine of deluded vice and folly, and offers up to the *laws* and *ſafety* of our country.

In the mean time, and for ever, my friends, rejoice that you are the *peaceful ſufferers*, and not the *actors* in ſuch ſcenes as theſe; ſcenes which muſt reflect a *laſting diſgrace* on our town

town and neighbourhood. How much better and eaſier is it to bear the *ſpoiling of your goods*, than feel the gnawing anguiſh ariſing from the reflexion of having *violated the rights*, and *invaded the property* of others! Under the one you have the pleaſing hope that a God of truth, peace, and righteouſneſs, will ſupport you; under the other, the ſtings of conſcience, like a poiſoned arrow, would have been drinking up your vitals. In fine, while you diſplay ſuch a temper as the precepts of your Maſter recommend, and his example ſets before you, like him, be not diſmayed in the ſupport of every cauſe which, upon ſolid enquiry and conviction, you judge to be eſſential to the ſpread of *real knowledge* and *rational religion*, to the diffuſion of *liberty* and *happineſs* through the whole world. Be not aſhamed of, but more firmly united in, the ſupport of ſuch a cauſe; but let it ever, my friends, be advanced by ſuch weapons as your Maſter employed, and his goſpel recommends. Let it be carried on, not by *anger* and *wrath*, by *craft* and *cunning*, or by *force* and *violence*, but by *plain reaſoning* and *ſolid arguments*, by *affectionate counſel* and *advice*, and by the *exemplarineſs* of your *life* and *conduct*.

Let

Let your love be without diſſimulation, your temper and diſpoſition conformed to the divine will, and your behaviour and actions ſuch as become godlineſs. Above all, ſhow that *mild* and *forgiving ſpirit* which is the diſtinguiſhing characteriſtic of our holy religion; and fear not, but in the end, the great Ruler of the Univerſe will cauſe the wrath of man to praiſe him, and every thing to work together for the greateſt good.

7 AP 66

FINIS.